

Contributions.

Shadows.

PETER ANDERSON.

How long the primal earth in darkness lay,  
Thought circling round the very source of light;  
By its own vapors blotting out the day,  
Defying the sun itself to break its night!

And in the twilight of that torrid clime,  
That knew no day for trailing centuries,  
What awful monsters bred amid the slime  
That gathered in the gloomy, sunless seas!

But ever deeper through the parting gloom  
Pierced the sharp solvent of the sunlight down,  
Till every valley started into bloom  
And every mountain wore a golden crown.

May it not be, that like the primal earth,  
The clouds that cling around us are our own;  
In our own superstitions have their birth;  
Have in our frightened fancies denser grown?

O, friends, press onward; let us ever hope  
That "good will be the final goal of ill,"  
Though in thick darkness half the world may grope,  
And shadowy spectres stalk around us still.

The sun of Truth shall burn the shades at last  
In the fierce heat of his resistless fire,  
And show—perhaps—the shadows of the past  
Were shadowy wings that slowly raised us higher.

If we would fling our blinding fears away,  
Unto ourselves be true, be brave and strong,  
The darkness soon would brighten into day,  
And every discord burst into a song.  
Hepworth, Ont.

The Family.

The EVANGELIST has been coming to me regularly for some time, and I begin to appreciate its visits more and more. I have been invited by the editor to contribute something to its columns. This I gladly do, hoping in this way to make the acquaintance of the brethren in the upper provinces. As a regular contributor to the *Christian*, of St. John, N. B., I am known in most of the homes in the Maritime provinces. I would like to see us have a grand annual meeting for the whole Dominion some time, so that brethren from all the provinces in our Dominion could come together. What a meeting we would have! I hope some time to enjoy such a meeting.

But I am going to tell you about a speech the pastor of the Christian Church of this town made during the week of prayer. I cannot tell you every word he said, for the speech was delivered *extempore*, but I will give you the substance of it. The subject was, "The family." The family is of Divine origin. Marriage is the foundation of the home. A great many make a mistake at the start. "Marry in haste and repent at leisure," is true oftener than we think. How carefully the relations existing between husband and wife—parents and children—should be attended to in their proper place

and time. How many unhappy homes there are, all on account of this neglect. What great responsibility there is resting upon parents. Souls are committed to their keeping. Fathers! Mothers! Please attend to the following ideas: 1st. In training children commence with them young; be kind, but firm; do not show temper before them. My work as a preacher of the Gospel calls me into many homes. I have labored as an evangelist for several years, and in that capacity have been into a great many homes. Now, I have gone into houses and the children were very unruly—rude at the table and saucy to parents. The mother would sigh and say, "These children only act that way when there are strangers in." But, of course, I know better. Children that are trained properly when there are no strangers about will act properly when there are people visiting the house.

When your child is old enough, you send it to school. It now enters upon a new stage of action. New and different influences are brought to bear upon its mind. Our children go to school that they may have their intellects trained in a systematic manner for some useful profession. But how often we find that while the mind is being filled with a stock of knowledge, the heart is being depraved and seeds of an immoral character are sown. The children learn more than what the teacher tells them. If all children were brought up in Christian homes, with the fear and love of God always before them, then this danger might not exist; but your children have to mingle with those who have had no religious training, who use obscene language and perform immoral actions. Here lies the danger. How can it be counteracted? There is only one way, and that is, to win the confidence of your children by love; get them to tell you everything, and you can then do a great deal towards keeping them from the evil. There are certain things that parents should teach their children at the proper time that I fear are often neglected, and they get them from other children in such a way as to leave an impress for evil all the days of their lives.

After the training when young and the early school days are over, another consideration arises before us. Parents are anxious for their children to be educated; they are anxious for them to have good clothes—to appear in society. All these are not to be compared with their souls' salvation. While they are young is the time to remember their Creator. They may never live to be old.

Christian parents, some who read this, have you sons and daughters yet unconverted? What are you doing about it? Do you believe that unless they accept Christ they are *lost, lost*? You don't want that, do you? Have you been careless about your own devotions of late? Have the cares of this life come between you and your duty toward God and the family? The Lord invites you and all your family into the ark of safety. It is a happy day when Jesus comes into our homes and enters the hearts of our loved ones. It will be a happy day when God gathers all his children from the four winds of heaven. Oh! for that home over there—sons and daughters of the Lord God Almighty. But I leave the matter with you for the present. I shall write again and tell you something about our work and our workers on this beautiful island of the sea.

W. H. HARDING.  
Sunnerside, P. E. Island.

We could all be great men if we could be measured by the great things we intend to do to-morrow.

The Commission vs. Denominationalism.

X.

T. D. KNOWLES.

The Commission properly translated, for the correct meaning of the word baptizo is simply a question of correct translation, rather than of interpretation; with this word correctly translated therefore, the Commission plainly reads: "Go ye therefore and make disciples of all the nations, immersing them," etc. "He that believeth and is immersed shall be saved;" and in the fulfillment of the Commission by the Apostles, "Repent ye, and be immersed every one of you," etc. This is plainly the law and authority for immersion in the Christian system; Christ himself is its Authority.

But according to the Edinburgh Cyclopaedia, the first law for sprinkling was obtained in the following manner: "Pope Stephen II, being driven from Rome by the Lombards in 753, fled to Pepin, who had usurped the Crown of France. While there, the monks of Cressy, in Brittany, asked him this question: 'Is it lawful, in case of necessity occasioned by sickness, to baptize an infant by pouring water on its head from a cup or the hands?' The Pope replied, 'Such baptism, performed in such a case of necessity, shall be accounted valid.'" "This," says Basnage, "was accounted the first law against immersion." Here, then, we have the contrast clearly stated. Immersion rests upon the authority of Jesus Christ the "Head of the church." Sprinkling and pouring rest upon the Pope for authority. This baptism (falsely so called), authorized by the church of Rome, was accepted by Protestantism in the reformation without careful enquiry into its validity as were many other customs of the Catholic Church.

Men's minds were too much under the influence of tradition to give the authority of the Bible all reverence due. But that this is not the New Testament and Apostolic baptism commanded by Jesus Christ, proclaimed by the Apostles, and practiced by the Apostolic church, is, we believe, sustained by the *clearest* and most *abundant* proof, denominational pouring and sprinkling to the contrary, notwithstanding. Now (1), in the first place, let it be clearly understood, that there is no controversy over immersion, whether or not, *this is proper Christian baptism*, for there is no question about the genuineness of immersion whatever. It is *universally admitted*, that immersion was practiced in the Apostolic Church; and an immersed believer will be accepted in any Protestant church to-day, as a *scripturally baptized* person. Thus, Calvin (Presbyterian), says, "It is certain that immersion was the practice of the ancient church." And Dr. Wall (Episcopal), says, "Their general and ordinary way was to baptize by immersion, or dipping the person, whether it was an infant or grown man or woman, into water, . . . when it was in all probability, the way by which our blessed Saviour, and for certain was the most usual and ordinary way by which the ancient Christians did receive their baptism." And Bishop S. Cleveland Cox, of Buffalo, speaking of immersion says, "I wish that all Christians would restore the primitive practice." Richard Baxter (Presbyterian), says, "It is commonly confessed by us to the Anabaptists as our commentators declare, that in the Apostles' time the baptized were dipped over head in the water, and this signified their profession both of believing the burial and the resurrection of Christ." Dr. Lyman Coleman says, "We cannot resist the conviction, that this mode of bap-

tism (sprinkling), was the first departure from the teaching and example of the Apostles on this subject, . . . for immersion was unquestionably very early the common mode of baptism."

And John Wesley, in his notes on Rom. vi. 4, says, "We are buried with Him, alluding to the ancient manner of baptizing by immersion." Adam Clark gives the same testimony. Commenting on Col. ii. 12, he says, "Buried with Him in baptism," alluding to the immersion practiced in the case of adults, wherein the person appeared to be buried under the water, as Christ was buried in the heart of the earth." And MacKnight says, on Rom. vi. 4, that Christ "submitted to be baptized, that is, to be buried under the water by John, and to be raised out of it again," etc. True it is that immersion is not on trial in the controversy about baptism: at all, it being accepted as genuine and apostolic by both Catholics and Protestants. And it must be admitted by all, that this fact alone, gives immersion the *vantage ground* over sprinkling and pouring. For it is over their pretended claim to genuineness and apostolic authority, that the whole controversy exists. These are on trial before: the bar of universal scholarship. Sprinkling and pouring are held to be spurious and anti-Christian by a large portion of the Christian world, and are therefore conscientiously rejected. Now, as Dean Stanley says, "Baptism by sprinkling was rejected by the whole ancient church . . . as no baptism at all."

In the second place (2), the highest scholarship, both Catholic and Protestant, agree that the literal meaning of baptizo is immersion, and that pouring and sprinkling are out of the question altogether, as primary meanings of the word. We must let some of the many who have thus testified speak for themselves on the question. Space will only allow of a few being heard. Dr. Dollinger (Catholic), of Bonn University, says, "At first Christian baptism commonly took place in the Jordan; . . . like that of St. John. It was by immersion of the whole person, which is the only meaning of the New Testament word. A mere pouring or sprinkling was never thought of." Dr. Joseph De Vicecomes, of Milan, states; "I will refute that false notion that baptism was administered in the primitive church by pouring or sprinkling." And Bishop Bossuet says, "It is a fact most certainly avowed in the reformation, although some will cavil at it, that baptism was instituted by immersing the whole body into water; that Jesus Christ received it so, and caused it to be so given by His Apostles; that the Scripture knows no other baptism than this; that antiquity so understood and practiced it, that the word itself implies it, to baptize being the same as to dip. . . . Nay, Luther has observed that the German word signifying baptism was derived from thence, and this sacrament named *Tauf*, from profundity or depth, because the baptized were deeply plunged into water." Dr. Wall (Episcopalian) says, "One would have thought that the cold countries should have been the first that should have changed the custom from dipping to affusion. . . . But by history it appears that the cold climates held the custom of dipping as long as any. . . . The offices or liturgies for public baptism in the church of England did all along, so far as I can learn, enjoin dipping without any mention of pouring and sprinkling." Dean Stanley again says, "Baptism was not only a bath, but a plunge—an entire submersion in the deep water." And Dean Alford says, "The baptism was administered in the day time, by immersion of the whole person."

Bishop Smith, of Kentucky, who immersed his own child, says; "Immersion was not only universal six or eight hundred years ago, but it was primitive and apostolic, no case of baptism standing on record by any other mode for the first three hundred years, except the few cases of those baptized clinically, lying in bed. If any one practice of the early church is clearly established, it is immersion." Bishop A. Cleveland Cox, of Buffalo, said, as late as April, 1890; (1) "The word means to dip. (2) I think the 'sacred writers' used the word in the primary sense, but also for other washings which were not dippings. . . . (3) In the church of England dipping is even now the primary rule. But it is not the ordinary custom." Calvin says, "The word baptize signifies to immerse, and it is certain that the rite of immersion was observed by the ancient church." And Beza, also a Presbyterian, says, "Christ commanded us to be baptized, by which word it is certain immersion is signified." "To be baptized in water signifies no other than to be immersed in water, which is the external ceremony of baptism." And once more we hear Dean Stanley saying, "There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters." Mr. Campbell gives in his "Christian Baptism," the language of Dr. Mede as follows: "There was no such thing as sprinkling or rantismos used in baptism in the apostles' times, nor many ages after them." Dr. Chalmers says, "The original meaning of the word baptism is immersion." And Philip Schaff, D.D., LL. D., says, "The baptism of Christ in the river of Jordan, and the illustrations of baptism used in the New Testament are all in favor of immersion rather than sprinkling, as is freely admitted by the best exegetes, Catholic and Protestant, English and German." In their splendid work, "The Life and Epistles of St. Paul," Conybeare and Howson, commenting on Rom. vi. 4, says, "This passage can not be understood unless it be borne in mind that primitive baptism was by immersion." In 1885, Dr. Adolf Harnock, of Giesen, wrote to C. E. W. Dobbs, D.D.: (1) Baptism undoubtedly signifies immersion (eintauchen). (2) No proof can be found that it signifies any thing else in the New Testament, and in the most ancient Christian literature. And Dr. George Campbell says, "The word baptizein, both in sacred authors and in classical, signifies to dip, to plunge, to immerse." And the testimony of Prof. Gaston Bonet (Methodist),—Maury, Paris, is, "The literal meaning of the Greek word baptizein, is to plunge, to immerse, to dip."

The following will be found in Mr. Wesley's journal, Feb. 21, 1736: "Mary Welsh, aged eleven days, was baptized according to the custom of the first church, and the rule of the church of England, by immersion." Again in his journal he records that in Warwick, Ga., in 1737, he was tried by the courts of the land for (and on other charges as foolish), "Refusing to baptize Mr. Parker's child, otherwise than by dipping, except the parents would certify that it was weak and not able to bear it." Here is what Adam Clark says: Art. Baptism, Com. lii, pg. 344. "That the baptism of John was by plunging the body . . . seems to appear from those things which are related of him, namely, that he baptized in Jordan, that he baptized in Enon, because there was much water there; and that Christ being baptized came up out of the water, to which that seems to be parallel, Acts viii. 38. Philip and the eunuch went down into